

PRESENTING THE GOSPEL OF JESUS CHRIST TO THE STUDENTS  
OF A RELIGIOUSLY PLURALISTIC SECONDARY SCHOOL

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A Professional Project  
Presented to  
the Faculty  
School of Theology at Claremont

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

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by  
Elsbery W. Reynolds  
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*This professional project, completed by*

Elsbery W. Reynolds,

*has been presented to and accepted by the Faculty  
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*Faculty Committee*

*William B. Waggler*  
*[Signature]*

*April 26, 1977*  
*Date*

*Joseph C. Hough, Jr.*  
*Dean*

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## ABSTRACT

"Presenting the Gospel of Jesus Christ to the Students of a Religiously Pluralistic Secondary School" is a study of religious education as it is done at St. Andrew's Priory School for Girls, an Episcopal diocesan school in Honolulu, Hawaii. Further, it is an analysis of some of the considerations which will be important in any revision of the existing religious education program.

The Priory is a unique school with a history that is unparalleled in Hawaii, and probably elsewhere. The Priory was founded in 1867 by Queen Emma, the dowager queen of Hawaii, and the Mother Superior of the Society of the Most Holy Trinity of Devonshire, England. Since its founding it has been under the administration of the Sisters of the Most Holy Trinity, the Sisters of the Community of the Transfiguration (an American society based in Glendale, Ohio), and a priest of the Episcopal Church in Hawaii. Together with the influence of its royal founders, these administrators have created a school with a unique flavor and a history which supports and also hinders its mission. Changes in the programs of the school, including the religious education program, which impinge upon this history are looked upon by some as denigration of the school's history. As in many things, progress does not come easily.

Religious education at the Priory consists of required religion classes, required bi-weekly Chapel attendance, and non-programed encounters where the Christian faith is a prime ingredient, such as in personal counseling. Because of the nature of religious experience, it cannot be a requirement; only exposure to the lore of the faith can be required. Consequently, students are commonly opposed to the religious education program; even those who accept it as a "given" are difficult to reach with any hope of conversion. By requiring exposure to the foundations of religious experience, the voluntary nature of the experience itself is prejudiced.

In an attempt to understand the various dimensions of enforced religious education, recourse is made to leading apologists of the Church: Tertullian, Augustine, and Aquinas. Thomism suggests that the whole educational enterprise must be seen together, with specific religious education seen as a part of the whole leading the student into a fuller comprehension of the cosmos.

The Priory's present program is evaluated in terms of its history and the Thomistic ideal of education. Suggestions for further analysis are made in preparation for a complete revision of the Priory's present religious education program.

## PREFACE

This paper deals with the problem of presenting the Gospel of Jesus Christ to the students of an Episcopal school for girls, St. Andrew's Priory, in Honolulu, Hawaii.

The purpose of the paper is not so much to propose new methods of teaching or a new curriculum, but rather to provide a basis for the Priory's Department of Religion to evaluate its total program of religious education at the high school level.

In order to systematically approach the problem of evaluating the problems inherent in the Priory's presentation of the Gospel, it is necessary to understand something of the history of the school, for this history is at once a source of great strength and pride and an unseen force which impedes progress by constantly invoking the past. Consequently the first chapter deals with the history of the Priory, which would be a fitting subject of a much fuller investigation than is warranted here.

One of the difficulties of evaluating a program such as the Priory's religious education program is that so much of the rationale of and for the program is either assumed or presumed. Hence, the second chapter deals with some general questions regarding the place of education within Christianity, and the expectations which it raises.

Finally, the third chapter deals with the relation-

ship, or lack of it, between the current religious education program at the Priory and religious education in the Church as a whole.

The author has served, in turn, as an instructor in the religious education program at the Priory, as its Chaplain, and as the Chairman of the Religion Department. Presently the author serves the Priory as a visiting instructor. It is his hope that the insights gained over the years at the Priory and the fruits of this labor may help create a better presentation of Christ's message of redemption, to God's greater glory and to the benefit of future Priory students.

The author would like to acknowledge a number of good people who in various ways made this venture possible: the late Rt. Rev. E. Lani Hanchett, first Bishop of Hawaii, who encouraged the author to begin this work; the Rev. Fred G. Minuth, Headmaster of the Priory, whose generosity made it possible; my parents, Betty and Berry Reynolds, my in-laws, Doris and Robert Bauder, and my aunt and uncle, Jean and Jack Reynolds, who provided<sup>a</sup> bed, board, and moral support for four summers; but most of all my wife Sue, and my sons, Ron and Chris, without whose constant companionship and encouragement the whole enterprise would never have come to pass.



## Chapter I

### ST. ANDREW'S PRIORY SCHOOL FOR GIRLS

In this chapter one of the diocesan schools of the Episcopal Church in Hawaii, St. Andrew's Priory School for Girls, is described (1) historically, as regards its founding and its formative years, and (2) currently, as regards its status as an institution and as regards its present clientele.

#### A BRIEF HISTORY

In 1862 the King of Hawaii, Kamehameha IV, invited the Church of England to begin work in the Islands. It was his hope that the Anglican Church, with its wealth of ritual, would strengthen the monarchy and impart a certain sense of dignity to the Hawaiian people who espoused it. In this decision the King was fully supported by Queen Emma, his wife, whose adoptive father was Anglican. The work had just begun when, quite unfortunately, Kamehameha IV died in 1863.

In 1865 the widowed Queen left Hawaii Nei on a journey, chiefly to England. The purpose of this trip was twofold--to ease her grief over the death of her beloved husband, and to seek aid in England so to be able to begin work on the envisioned church complex to be built in

downtown Honolulu.<sup>1</sup> The King, prior to his death, had given to the Reformed Catholic Church [the name under which the first Anglican bishop in Hawaii had secured the Church's charter] a spacious piece of land within several blocks of the royal palace;<sup>2</sup> it remained for his Queen to see the project through.

### Foundations

Queen Emma visited in England with Mother Priscella Lydia Sellon, of the Society of the Most Holy Trinity, located in Devonshire. Mother Sellon, in 1864, had sent three Sisters to Hawaii to establish a school. The Bishop had thereupon convinced the Sisters that their contribution was most needed on the island of Maui, rather than in Honolulu. Therefore, the initial work was begun in Lahaina, on the island of Maui, as St. Cross School.<sup>3</sup> St. Cross School was primarily oriented toward the education of the children of the common class, rather than for the children of the alii [nobility].<sup>4</sup>

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<sup>1</sup>Sister Monica Mary Hayes, "The History of St. Andrew's Priory, 1867-1918" (unpublished M.A. thesis, University of Hawaii, 1970), p. 42.

<sup>2</sup>Henry Bond Restarick, Hawaii 1778-1920 from the Viewpoint of a Bishop (Honolulu: Paradise of the Pacific, 1924), p. 131.

<sup>3</sup>Ibid., p. 128.

<sup>4</sup>Frank Steffen, "St. Andrew's Priory School" (in-

Queen Emma prevailed upon Mother Sellon to send more Sisters to Hawaii, but this time explicitly for work with children in Honolulu. Mother Sellon agreed, and in 1867 she journeyed to Hawaii to personally oversee the beginnings of the new work. Land, in addition to that already conveyed to the Church by Kamehameha IV's grant, was purchased and buildings erected.<sup>5</sup>

The school was named in honor of St. Andrew, which was also the dedication of the Cathedral. This name had been chosen for the Cathedral because St. Andrew's Day, November 30, was the anniversary of the death of Kamehameha IV, for whom the building was a memorial. The Society of the Most Holy Trinity used the Benedictine terminology whereby the mother house of a religious order was called an abbey and a branch house a priory. Therefore the school became St. Andrew's Priory School for Girls.<sup>6</sup>

### The English Era

The death of Kamehameha IV, had brought great discouragement, but his brother, Kamehameha V, said that he considered the Anglican Church "a sacred legacy bequeathed to me by my predecessor," and he<sup>7</sup> became a generous supporter of the mission . . . .

This support of the Church's mission by the reigning king would have been much more impressive than it actually was, judging by his attitude, but for one unfortunate circumstance: Kamehameha V, like his predecessor, died while quite young. There is no record in the school

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formational bulletin printed in Honolulu, 1976), p. 3.

<sup>5</sup>Hayes, p. 45.

<sup>6</sup>Ibid., p. 47.

<sup>7</sup>Restarick, p. 116.

or diocesan archives that Kamehameha V made any significant contributions to the Priory.

Kamehameha V's successor, King Lunalilo, was not an Anglican, but was instead a Congregationalist, as were most Hawaiian Christians. Bishop Restarick relates that King Lunalilo, who had been a high chief before he was elected King by the legislature, "had no special interest in the Anglican mission."<sup>8</sup>

Following Lunalilo's death another election was held to select his successor, since he had no heir. The election was bitterly contested between two contenders: Queen Emma and a popular alii named David Kalakaua. Both the dowager Queen and Kalakaua were confirmed Anglicans, although Bishop Restarick mentions that some considered Kalakaua, later in his life, to be a lapsed Christian.<sup>9</sup> Kalakaua was elected, much to the regrets of the Sisters who had remained exceptionally loyal to Queen Emma. Although the King was a strong supporter of the Anglican Church's parochial mission, and was the initial contributor to the construction of the present Cathedral, his only contact with the Priory was tuition payments for two students whose fathers were in his employ.<sup>11</sup> Eventually the responsibilities of the monarchy passed on to Queen

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<sup>8</sup>Ibid., p. 139.

<sup>10</sup>Hayes, p. 56.

<sup>9</sup>Ibid., p. 142.

<sup>11</sup>Ibid., p. 60.

Liliuokalani, who is primarily remembered as the Queen who was forced to abdicate her position and thus end government for the Hawaiians by Hawaiians. Although Queen Liliuokalani had close personal contacts with the Sisters, and eventually was conditionally baptized and confirmed in the Anglican Church, her reign was much too short and tumultuous for her to be able to show any favor to the Priory in any significant way.<sup>12</sup>

This excursus of the royalty serves to show that, discounting the obvious interest and good will of King Kamehameha IV and Queen Emma, but including occasional coincidences of church membership, the royalty had no particular effect upon the school. Therefore, one must look elsewhere to find explanations for the school's early successes and growth.

The most profitable explanation of the Priory's flourishing in the early years is twofold: (1) the time was perfect for the opening of schools where instruction was in English, rather than Hawaiian, as was the case in the government schools, and (2) the diligence, even obstinacy, of the English Sisters. Over the years that the Sisters of the Most Holy Trinity were involved in educational work in the Islands, eight Sisters were sent from Devonshire, with Sisters Bertha, Phoebe, Beatrice, Albertina, and Mary Clara

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<sup>12</sup>Restarick, p. 177.

having had the most impact upon the Priory.<sup>13</sup>

In 1872 a Miss Isabella L. Bird resided in the Islands for six months, during which time she investigated the native culture and foreigners' inroads upon it. Characteristically her attitude was decidedly anti-Anglican, which Bishop Restarick attributed to her Scottish Presbyterianism.<sup>14</sup> Even so, after a visit with the Sisters at St. Cross School she spoke of the Sisters there "as amongst the chiefest blessings of Lahaina."<sup>15</sup>

It is apparent that the training given the girls under the English Sisters was as much domestic in nature as it was academic. Bishop Restarick, commenting upon Miss Bird's trip to Hawaii, mentioned that when Miss Bird made her visit to Lahaina, mentioned above, the girls were busy sewing, cooking, and cleaning. Upon examination it was apparent that the girls were also proficient in or mastering the skills of reading and writing, as well as piano playing.<sup>16</sup>

As the end of Hawaii's monarchical rule drew near, the Sisters and the English clergy remained staunch supporters of Hawaii's traditional form of government. They hoped

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<sup>13</sup>Hayes, pp. 37, 52.

<sup>14</sup>Restarick, p. 145.

<sup>15</sup>Isabella L. Bird, Six Months Among the Palm Groves, Coral Reefs, and Volcanoes of the Sandwich Islands (London: Murray, 1875), p. 256.

<sup>16</sup>Restarick, p. 129.

for the strengthening, and later--after Queen Liliuokalani's forced abdication--for the reviving, of the monarchical form of government. The Priory girls, many of them being of the alii class, of course, were in accord with the Sisters' views.<sup>17</sup>

As it happened, annexation, which marked the end of hope for the monarchy, coincided with the end of the Sisters' administration of the school. The Society of the Most Holy Trinity withdrew officially from the work of the school in 1891, but Sisters Beatrice and Albertina carried on alone. Annexation made it expedient that jurisdiction over the Anglican Church in Hawaii be transferred to the Protestant Episcopal Church in the United States, and as soon as the American Bishop had been chosen the two Sisters wrote to ask him to take over management of the school.<sup>18</sup>

### Americanization

The period of the Priory's history dealt with in this section is divided into two subsections: (1) that time which was between the withdrawal of the English Sisters and the coming of an order of American Sisters, and (2) the years during which the Priory was administered by the Sisters of the Community of the Transfiguration, whose mother house was at Glendale, Ohio.

The interim years. Bishop Restarick, the first American Bishop of Honolulu, brought with him from San Diego, California, where he had been a parish priest and archdeacon prior to his consecration, three women to assist him in his

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<sup>17</sup>Ibid., pp. 142, 177.      <sup>18</sup>Hayes, p. 63.

administration of the Church's schools. Although there were no changes in the Priory philosophy under these women, they did institute the American system of grading. According to Bishop Restarick, these women were "deeply interested in the moral and spiritual welfare of the girls . . . ." <sup>19</sup> However, in a school catalog issued during these years the emphasis was decidedly upon the "literary and practical," with no mention made of the spiritual aspects of a girl's education:

It is the aim of St. Andrew's Priory to give a practical education fitted to the needs of the women of the Hawaiian Islands. To this end, while a liberal course both literary and practical is required of all students, the ability and probable life circumstances of each girl are carefully studied and she is trained to usefulness in the line to which she seems best suited. <sup>20</sup>

As the educational needs of the students changed, due to their "probable life circumstances," so did the curriculum of the school. By the end of the first two decades of this century the Priory was teaching girls all the skills needed in order for them to compete for jobs in the business community: business composition and arithmetic, bookkeeping, and secretarial skills. <sup>21</sup>

It was also during this period of time that the

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<sup>19</sup>Restarick, p. 291.

<sup>20</sup>"St. Andrew's Priory" (school catalog, 1916)

<sup>21</sup>Hayes, p. 111.



physical plant was greatly expanded, mostly due to the Bishop's ability to seek out funds for the missionary and educational thrusts of the Missionary District.<sup>22</sup> The main building that was erected during this period is called Main Hall today, and still serves as the central building of the campus. It has, from time to time, been modified; one of these modifications was the addition of a library wing and study center, which appropriately bears the name Restarick.

The American Sisters. There is some disagreement regarding how Bishop Restarick came to invite the Sisters of the Community of the Transfiguration to Honolulu,<sup>23</sup> but regardless of how the invitation was tendered, members of that Community arrived in the Islands in 1918.

Every religious community has its own character, even though all may have the same basic rule of life, but the Sisters of the Transfiguration were well fitted to carry on the traditions of St. Andrew's Priory. Like the English community, they had been founded to serve God through work educational, missionary, and charitable. At the Convent in Glendale the Sisters conducted Bethany Home for Girls, which had its own school, so that they had had experience in the conduct of a boarding school.<sup>24</sup>

Alluding to the Sisters who managed the school, Bishop Restarick wished that "long may the school with its sane traditions and modern improvements continue its good

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<sup>22</sup>Ibid., p. 127.

<sup>23</sup>Hayes, p. 136; Restarick, p. 293.

<sup>24</sup>Hayes, pp. 137-138.

work."<sup>25</sup> Times had changed considerably since the school's founding, but the Priory has always considered itself to be a school of rich tradition with very real ties to its past, particularly as many of the students have had parents and grandparents--and in the case of a 1970 graduate, a great-grandparent--graduate from the Priory before them.

The Priory continued to be administered by this community [the Community of the Transfiguration] until the end of the school year of 1969, when, lacking Sisters capable of managing so large an institution as the Priory had become, they withdrew from administration and the Bishop appointed a headmaster. The Sisters continued to teach at the school one more year, and then, due to changes at home, the Community voted to withdraw entirely from the Priory.<sup>26</sup>

Recent transitions. Although Sister Monica implied in her thesis that the Community of the Transfiguration withdrew from the Priory in two successive stages, some who remain at the school were always under the impression that the decision to withdraw had been made prior to 1969. However, due to the administration's desire not to have Sister Monica treated like a lame duck during the year in which she remained in order to write her thesis, the withdrawal of the Community was made public by stages. It may even be that the last Sister in the Priory's history did not know herself that the Community had already decided to withdraw from its historic work in the Islands.

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<sup>25</sup>Restarick, p. 294.

<sup>26</sup>Hayes, p. 138.

St. Andrew's Priory is now constituted as a diocesan school. As such, its headmaster is, in effect, appointed by the Bishop of the Episcopal Diocese of Hawaii. Although the Priory has always been referred to as a diocesan school, the bishops actually had little say, until recent times, in its administration. This situation originated in the agreement under which Mother Sellon began the educational work of her Sisters in the Islands.

Since 1969 the Priory has been administered by the Headmaster, who is responsible only to the Bishop of the Diocese. The Headmaster and the Bishop rely upon a body known as the Bishop's Committee, made up of prominent laity, to advise them in their policy decisions. Even as in the former days, when the school bore the imprint of the Sisters, the situation is now much the same, with the Headmaster creating the ethos of the school. It is the singular good fortune of the Priory to have as its first headmaster a priest of the Church who has had extensive experience in school work, both as a teacher and as an administrator.<sup>27</sup>

#### CURRENT STATUS

An institution can be described, or seen, in two divergent ways. On the one hand, an institution can be defined mechanistically, that is it can be treated as an

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<sup>27</sup>Steffen, p. 11.

inanimate object; on the other hand, it can be treated as a living organism and described accordingly. In this section the Priory will be treated in the latter way, first as regards its institutional aspects, and second, as regards the families it seeks to serve.

### The Institution

The motto of the school is "Kulia I Ka Nu'u" ["Strive for the Highest"], which suggests the encouragement of not only high personal standards, but individual striving for quality in academic work. Priory students are expected to be good students and to have the ability to do college work when they graduate.<sup>28</sup>

Goals and objectives. The present goals were drafted in 1973 and ratified by the faculty in 1974. The goals are comprehensive in nature:

To create a comfortable, relaxed atmosphere, conducive to learning and mutual respect between teachers and students. [This goal reflects the school's attempt to eliminate its self-imposed image of being a miniature convent.]

To promote a positive approach in daily interpersonal relationships and to promote tolerance and social responsibility, including service to the community. [This goal reflects an attempt, by a significant number of the faculty, to substitute a humanistic emphasis for an avowedly Christian emphasis in the school, not withstanding the last goal listed below.]

To encourage individuality and the initiative and self-discipline necessary for self-motivated learning now and in the future.

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<sup>28</sup>"1974 Accreditation Report of St. Andrew's Priory School for Girls" (unpublished report to the Western Association of Schools and Colleges, Honolulu, 1974), p. II, 4.

To educate students to absorb and handle change and to anticipate the social and environmental problems of the future.

To encourage students to find meaning in life through Christianity, and to live in accordance with Christian ideals. [This goal was greatly debated, and was finally included due to the lobbying of the Headmaster and the Chaplain.]<sup>29</sup>

Obviously, these are lofty ideals, not particularly phrased in such a way as to be given to practical application. Consequently, the following objectives were adopted in 1974 as guidelines applicable to classroom teaching:

To prepare students to select, organize, and use information.

To present to students an analytical method of arriving at a conclusion.

To encourage students to use language skillfully as a means of communication.

To encourage curiosity about and appreciation of other cultures.

To help students to know themselves, evaluate themselves and their potential and assist them in making wise vocational and post-secondary choices.

To encourage better health and a better use of leisure time through physical activities.<sup>30</sup>

It is worth noting that in the translation of the goals into practical objectives, any explicitly "religious" orientation was eliminated. Perhaps the last goal was included simply to placate the administration, or for public relations?

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<sup>29</sup>Ibid.

<sup>30</sup>Ibid., pp. II, 4-5.

Curriculum. A Priory student encounters a curriculum that "at the secondary level is primarily college preparatory . . . ." <sup>31</sup> During her four high school years she must take a minimum of four years of English, four years of social studies, two years of foreign language, one year of mathematics, one year of science, one year of religion, one and one-half years of physical education, and one-half year each of typing and speech. <sup>32</sup>

Generally, each class meets four times per week for fifty minutes. Besides the basic core of courses listed above, each student usually completes six or more elective courses of her choice by her graduation. Looked at purely from a statistical viewpoint, the religion requirement is minimal: less than six per cent of the total credits needed for graduation. <sup>33</sup> Although students can elect to take additional religion courses, in fact, few do.

The curriculum of the Religion Department is divided into two sections: (1) Basic Christianity I and II [a survey of the Judeo-Christian tradition], which are required; and (2) a series of courses--Jesus=Love, Intro-

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<sup>31</sup> Metta V. Zahorsky and others, "Report of the Visiting Committee" (unpublished report of the Visiting Committee of the Western Association of Schools and Colleges, Honolulu, 1974), p. 4.

<sup>32</sup> "1974 Accreditation Report," p. I, 33.

<sup>33</sup> Ibid.

duction to Asian Religions, Introduction to Philosophy, It's Up to You [values clarification], Selected Problems [individualized directed study], and Parables of Peanuts [soteriology]--of which each student must complete one.

### The Clientele

The families of Priory students tend to live within reasonable commuting distance of the school, although a minority of girls spend two or more hours daily in transit. The intricacies of the Oahu bus system, or commuter ride sharing, prohibits many girls from participating in activities after school. For this reason many extracurricular activities are held within the daily schedule.<sup>34</sup>

Priory students generally are from middle income families. Upper income families tend to send their children to Punahou, a school founded by Congregational missionaries; lower income families are generally prohibited by tuition charges from utilizing the private schools, including the Priory, except when scholarship aid can be arranged.<sup>35</sup>

The composition of the Priory student body has changed considerably over the years. Bishop Restarick wrote, in 1924, that "the Priory is, as it always has been,

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<sup>34</sup>"1974 Accreditation Report," p. I, 25.

<sup>35</sup>Ibid.

particularly designed for Hawaiians and part-Hawaiian girls, but there have always been a few Chinese and white girls in attendance."<sup>36</sup> No longer can that be said, for the ethnic composition has changed significantly. In 1974, the following figures on ethnic groupings were obtained: pure or nearly pure Caucasians made up twenty-one percent of the student body; pure or at least half-Asian girls, seventy-one percent; Hawaiians and those of greatly mixed ethnicity, eight percent.<sup>37</sup>

This shift in the ethnic composition of the school has caused some subtle changes. For example, the school does not now expend as much effort on maintaining traditions as it once did, especially those of a particularly Hawaiian nature.<sup>38</sup> The shift in the religious composition of the student body is a direct result of the shift in the ethnic composition.

The Priory was founded to provide for the education of the whole girl, not simply academically, or practically, but also spiritually. It was assumed that Priory girls were from Christian families, or families in sympathy with

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<sup>36</sup>Restarick, p. 293.

<sup>37</sup>"1974 Accreditation Report," p. I, 25.

<sup>38</sup>Statement by Dorothy Townsend Ellis, part-Hawaiian Priory graduate and Priory teacher, personal interview, Honolulu, May 29, 1976.



the Christian faith. Until recently the application form for admission to the Priory included a statement to be signed by the parents of the applicant to the effect that they would support her if she chose, at a later date, to be baptized and/or confirmed. That statement is no longer a part of the application form. [Its absence is an open admission by the school that parents have, in the past, perjured themselves in order to obtain admission for their children; also, that the school is unwilling to use these statements to secure parental permission for Christian initiation from unwilling parents.]

The present composition of Priory families based upon religious preference:

no religious affiliation . . . . .	27.1 %
Episcopal affiliation . . . . .	24.9
Protestant affiliation . . . . .	23.0
Buddhist affiliation . . . . .	12.5
Roman Catholic affiliation . . . . .	8.8
Sectarian affiliation . . . . .	3.7 <sup>39</sup>

It can be assumed, from the above figures, that a significant portion of the student body has never heard, or at best is only minimally aware of, the Gospel of the Lord. These figures have great impact on the design of the academic and non-academic activities of the Priory, espe-

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<sup>39</sup>"St. Andrew's Priory Home Information Form" (Honolulu, 1976), tally of question number one: "Religious preference of family, if any?"

cially the programs of the Religion Department.

## Chapter II

## CHRISTIANITY VIS-A-VIS EDUCATION

It is common, in our time, to suppose that the human race has entered upon new heights of glory. In some areas of life this certainly is true, although in others it is less than sure. For example, even a cursory reading of The Peloponnesian Wars, by Thucydides, will show that while we may be technologically far superior to the ancient Greeks, morally, at least in matters of war, we have not progressed much at all.

The disparity between what is commonly assumed to be true and what actually is true is mentioned because it occurs even in areas where we might least expect it. It is a disparity that is found in the Church's attitude toward education, both secular and sacred.

Is it not true that there are Christians who are wont to equate America's increasing technological knowledge and skills with evidence that she is a superior country because God destined her to be so? We are led to believe that we have come a long, long way from the simple, idyllic times of the past. Examine, for example, this popular Christian hymn which certainly leaves itself open to that sort of an interpretation:

They cast their nets in Galilee,  
just off the hills of brown;

such happy, simple folk,  
before the Lord came down.<sup>1</sup>

But it simply is not true that the world into which our Lord was incarnate was simple. It was a complex world composed of diverse cultures, each with a considerable heritage. It does not help, in any measure, the investigation of the Church's attitude toward education to diminish the merit and substance of knowledge earned in the past, even if those times were, to our way of thinking, more "simple."

It is therefore the purpose of this chapter to survey the Church's attitude towards knowledge, or education, both secular and sacred. Christopher Dawson has written:

Taken in its widest sense, education is simply the process by which the new members of a community are initiated into its ways of life and thought . . . . Christian education is therefore an initiation into Christian ways of life and thought . . . .<sup>2</sup>

For the purpose of this chapter a parallel, but somewhat more theoretical, definition may be more functional: secular education is that which attempts to explain the cosmos and man's place in it without any recourse to divinity; whereas sacred education not only acknowledges divinity, but relies upon it to explain the cosmos and man's place in it.

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<sup>1</sup>The Hymnal of the Protestant Episcopal Church in the United States of America - 1940 (New York: Church Pension Fund, 1940), no. 437.

<sup>2</sup>Christopher Dawson, "Education and the Crisis of Christian Culture," in his The Human Affairs Pamphlets (Chicago: Regnery, 1949), p. 8.

## EDUCATION: REASON OR REVELATION?

It should be noted initially that the Church's attitude toward the education of its members has not been characterized by uniformity. It would be wrong to suggest that the Church has undergone an undeviating metamorphosis, somewhat akin to insects evolving from one stage of their life cycle to another. Rather, the Church has had several philosophies regarding the education of its members which have stood the test of time.

Etienne Gilson stated that the question of how the Church treats the problem of reason and revelation, or put differently, secular and sacred education, can be separated into three distinct approaches: (1) "Tertullianism," wherein Christian revelation is considered to be all sufficient and any other source of knowledge to be perverse; (2) "Augustinianism," wherein reason is made subject to revelation, so that a Christian seeks to believe in order that he might understand; and, (3) "Thomism," wherein reason and revelation are separated into two distinct arenas, each operating within its own sphere of influence and subject to its own inherent restrictions. Professor Gilson showed, in addition, that these three "families" could each be traced back to the most primitive period of the Church.<sup>3</sup>

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<sup>3</sup>Etienne Gilson, Reason and Revelation in the Middle

### Tertullianism

Tertullianism, although it wins some support, is not taken seriously by most Christians in our time. It is too severe. The words of Tertullian himself, in the seventh chapter of The Prescriptions against the Heretics, show how exclusive and uncompromising this approach can be:

From philosophy come those fables and endless genealogies and fruitless questionings, those "words that creep like doth a canker." To hold us back from these things, the Apostle testifies expressly in his letter to the Colossians that we should beware of philosophy. "Take heed lest any man circumvent you through philosophy or vain deceit, after the traditions of men," against the providence of the Holy Ghost . . . . What has Jerusalem to do with Athens, the Church with the Academy, the Christian with the heretic? . . . After Jesus Christ we have no need of speculation, after the Gospel no need of research. When we come to believe, we have no desire to believe anything else; for we begin by believing that there is nothing else which we have to believe.<sup>4</sup>

The attractiveness of Tertullianism, such as it is, is basically to those who desperately need an unchanging source of security in their lives. The Gospel viewed as the ultimate authority in all things, scientific and otherwise, provides this security. While this need for security is certainly common to all, for most the Bible is not where such security is to be found, at least not in this fashion.

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Ages (New York: Charles Scribner's Sons, 1938), pp. 5-19, 71-73.

<sup>4</sup>S. L. Greenslade (ed.), Early Latin Theology (Philadelphia: Westminster Press, 1956), pp. 35-36.

As Langdon Gilkey has written,

. . . it was taken for granted that Biblical truth included all manner of statements about the age and early stages of the world's geological life, the creation of plants and animals, the making and the early history of man, important facts of relevant geography--as well as trustworthy statements about the sacred history on which our redemption depended.<sup>5</sup>

And again,

With all their debates about reason and revelation, neither the Reformers, nor most of the Enlightenment theologians, ever doubted that revelation was composed of objective propositions concerning matters of fact . . . .<sup>6</sup>

Those who would speak to people today, in academic communities, concerning the relevance of faith, must find means better suited to their objective than is Tertullianism.

#### Augustinianism and Thomism

Augustinianism and Thomism are attempts to do justice to man's apprehension of truth in two distinct ways, that apprehension which is rational and that which is nonrational.

In the former case, Augustinianism, reason is made subservient to knowledge granted divinely. The basic premise here is that unless man knows first the Creator, he has no chance of comprehending the creation. Crudely stated, this

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<sup>5</sup>Langdon Gilkey, Religion and the Scientific Future (London: SCM Press, 1970), p. 7.

<sup>6</sup>Ibid.

is analagous to saying that one can only truly appreciate a painting by Rembrandt if one knows the genius himself, which is obviously a fallacy, known in the arts as "the genetic fallacy." However, as in most near-truths, there is merit in this position worth appropriating. The statement of philosophy of the Department of Religion of St. Andrew's Priory, discussed later in this paper, is an attempt on the part of the department to incorporate into its philosophy the underlying verity of Augustinianism.

It is with Thomism, however, that reason and revelation are treated in such a way that modern students can appreciate each without feeling forced to be "unscientific." It is with the modern Thomist educators, such as Jacques Maritain and Christopher Dawson, that this writer feels the most sympathetic, for Thomism respects the integrity of both forms of knowledge, including intuition, without confusing them, yet seeking their integration:

. . . What is true of education in general is especially true of Christian education. It is a sacred obligation for a Christian school or college to keep alive the sense of truth in the student; to respect his intellectual and spiritual aspirations and every beginning in him of creative activity and personal grasping of reality; . . . to appeal to the intuitive power of his mind, and to offer to him a unified and integrated universe of knowledge.<sup>7</sup>

It is such an integrated view of the cosmos that will satis-

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<sup>7</sup>Jacques Maritain, The Education of Man (Notre Dame: University of Notre Dame Press, 1962), p. 137.



fy man's intellectual yearnings and likewise yield spiritual security.

### THE CHURCH'S EDUCATIONAL RATIONALE

This section of the chapter deals with the Church's reasons for involvement in the educational enterprise, both secular and sacred.

#### Secular Education

The Church's approach to secular education has ranged from overt opposition to massive support, such as is seen in today's numerous Christian educational institutions. If the Church ever really opposed secular education forcefully, that opposition lost its potency at the end of the Middle Ages:

During the Middle Ages men held in theory, even if they did not always carry their theory into practice, that life on earth is but a preparation for the life to come. Here man is but a pilgrim and a stranger, he has no enduring city; he seeks one which is to come. For answer to such questions as to how this world came into being, how man's short life on earth is to be spent, they turned to priests and to the sacred writings from which theologians claimed to derive most of the knowledge they possessed.

With the coming of the modern world men no longer regarded religious teachers as the sole repositories of wisdom. They learned to look at the physical world through their own eyes, and formed their own opinions in regard to nature and its origin; just as, when they asked themselves how best to live on earth they no longer assumed that the only adequate answer was given either by the Bible or by the teaching of the Church.<sup>8</sup>

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<sup>8</sup>T. F. Kinloch, Pioneers of Religious Education (Lon-

Perhaps a Jewish story, related by Elie Wiesel, in Messengers of God, might suggest the way in which we typically go about attempting a synthesis of the religious and scientific attitudes of our culture (even though this particular tale is itself ancient):

A pagan paid a visit to Rabbi Akiba in order to taunt him.  
 --Who created the world? he asked.  
 --God, blessed-be-His-name, replied the sage.  
 --Really? Then prove it.  
 --Very well, said Rabbi Akiba. Come back tomorrow.  
 The pagan returned the following day.  
 --What are you wearing? asked the sage.  
 --That's a strange question, said the pagan. I am wearing a suit.  
 --Really? And who made it.  
 --The tailor.  
 --Prove it, said Rabbi Akiba.  
 Whereupon the pagan became angry.  
 --What, don't you know that it is the tailor who made the clothes we wear?  
 To which the sage replied:  
 --And don't you know that it is God who made this world we live in?  
 The pagan went away.

Having witnessed the two exchanges, Rabbi Akiba's disciples expressed surprise: they could see no connection. And so the sage explained:  
 --Know this, children, that just as the house attests to the builder and the garment to the tailor and the door to the carpenter, the world is and will be God's testimonial; one has only to look at it to understand that what it affirms is God.<sup>9</sup>

The Church knows, and revelation confirms, that there is a connection between God and his creation. We desire to

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don: Oxford University Press, 1939), pp. 6-7.

<sup>9</sup>Elie Wiesel, Messengers of God (New York: Random House, 1976), pp. 33-34.

link our comprehension of God and his creation together, just as Augustine also desired to do, yet we suspect that Thomas was also right in functionally separating our comprehension of God from our comprehension of his creation. Wiesel's tale subtly reflects that tension.

But that is not the only tension that exists when the Church becomes engaged in secular education. The Church, reflecting the values of society at large, sometimes acts as if secular education exists primarily for one purpose: to provide an adequate preparation for college or other post-secondary school vocations. There is no doubt that that is a valid goal, but for the Church--which presumably has a broader view of life--it should not be the highest ranking goal of education:

The aim of education is to guide man in the evolving dynamism through which he shapes himself as a human person--armed with knowledge, strength of judgment, and moral virtues--while at the same time conveying to him the spiritual heritage of the nation and civilization in which he is involved, and preserving in this way the century-old achievements of generations. The utilitarian aspect of education--which enables the youth to get a job and make a living--must surely not be disregarded, for the children of man are not made for aristocratic leisure. But this practical aim is best provided by the general human capacities developed. And the ulterior specialized training which might be required must never imperil the essential aim of education.<sup>10</sup>

The Church's involvement in secular education, then,

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<sup>10</sup>Jacques Maritain, Education at the Crossroads (New Haven: Yale University Press, 1943), p. 10.

must seek to serve the students' need for acquiring tools which will serve them well in the business, academic, or domestic roles they will later assume, as well as help to provide the basis for coping with the spiritual questions common to us all.

It may be argued that when the Church engages in the teaching of purely secular subjects that she cannot bring anything to the subject matter beyond what the most secular educator can bring. Therefore, why should the Church engage in an activity that secular educators can do just as well? The answer is that Christians bring to their roles as educators a little more, a certain extra--or at least they should. As Maritain said:

Has the notion of Christian inspiration or the idea of Christian education the slightest significance when it comes to the teaching of mathematics, astronomy, or engineering? The answer, I think, is that there are of course no Christian mathematics or Christian astronomy or engineering; but if the teacher has Christian wisdom, and if his teaching overflows from a soul dedicated to contemplation, the mode or manner in which his teaching is given--in other words, the mode or manner in which his soul and mind perform a living and illuminating action on the soul and mind of another human being--will convey to the student and awaken in him something beyond mathematics, astronomy, or engineering: first, a sense of the proper place of these disciplines in the universe of knowledge and human thought; second, an unspoken intimation of the immortal value of truth, and of those rational laws and harmony which are at play in things, and whose primary roots are in the divine intellect.<sup>11</sup>

To expand upon Maritain's insight, the Christian

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<sup>11</sup>Maritain, The Education of Man, pp. 136-137.

educator in a class in any of the humanities has an even greater chance to deal explicitly with Christianity. Whereas Christianity may not have much to do with astronomy, per se, unless one becomes involved with the history of astronomy and thereby with the Galileo controversy, Christianity has much to do with art, history, literature, music, etc. The ways in which a Christian humanities teacher can, even must, deal with Christian lore is too obvious to need commenting upon.

In sum, the Christian teaching secular subjects must present the subject matter with an eye towards its own inner integrity. However, this does not mean that as a teacher, or as a Christian institution, that Christianity has no place in the classroom where secular subject matter is taught. The Christian desire for a broader interpretation of life can, and must, be witnessed to in even the narrowest of academic confines. In the humanities, a discerning Christian teacher can do more than simply witness to the need for a broader interpretation of life and use the subject matter at hand to present the Christian perspective.

### Sacred Education

As previously noted, sacred education in the context of this paper means education in which acknowledgment of the divinity is necessary in order to explain the cosmos and man's place in it.

The reasons why the Church might include sacred education in the curriculum of its educational institutions are probably endless. In this subsection, however, attention is focused upon three: (1) it is necessary for correct historical and cultural understanding; (2) it is commonly seen as the most obvious device for evangelism of the students; and (3) it is utilized as a means of nurture of the Christian student.

For impartation of historical and cultural perspective. Recently, Christopher Dawson has written extensively about the need for sacred education in our schools simply as a means of insuring that the students receive a comprehensive grasp of our history. This is not to say that Dawson sees this as the only function of sacred education, but he sees this function of sacred education as the least objectionable to the non-Christian. He writes:

It is true that a treatment of history which is openly hostile or contemptuous of Christian culture, like that of Gibbon, is usually regarded as biased, but it is quite possible to write European culture as national history leaving the Christian tradition entirely out of the picture without the average reader realizing that anything is missing. Nevertheless it was that tradition that conditioned the whole development of culture from the fifth to the nineteenth century . . . .<sup>11</sup>

Also:

. . . Anyone who wishes to understand our culture as it exists today cannot dispense with the study of

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<sup>11</sup>Dawson, "Education and the Crisis . . .," p. 9.

Christian culture, whether one is a Christian or not.<sup>12</sup> Indeed in some ways this study is more necessary for the secularist than for the Christian, because he lacks that ideological key to the understanding of the past which every Christian ought to possess.<sup>13</sup>

It should be noted that while most of the writers consulted with deal with sacred education exclusively within the context of Christianity, the same conclusions about the necessity of sacred education apply to the non-Christian religions within their respective cultural and historic mileau. Occasionally one hears criticism of Christian educational institutions because they include in their curriculums courses on Eastern or other non-Christian religions. But if one is studying India, for example, how can one do so effectively without a minimal understanding of Hinduism and Buddhism, at the very least?

However, introducing sacred education into the school curriculum as a means of increasing cultural and historical awareness can be a risky business, because it can be misinterpreted:

The secularist is naturally afraid that the study of Christianity or another religion might be used as an instrument of religious propaganda, and he is consequently anxious to minimize the importance of the Christian element in our culture and exaggerate the gulf between modern civilization and the Christian culture of the past.<sup>14</sup>

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<sup>12</sup>Italics not in the original.

<sup>13</sup>Christopher Dawson, The Crisis in Western Education (New York: Sheed and Ward, 1961), p. 136.

<sup>14</sup>Ibid., p. 138.

A Christian teacher who strives to present the whole of history, art, literature, etc., will not shy away from presenting the religious dimensions, and in the process will be given the chance to progress one step further. Whether this step is taken subtly or boldly, if at all, is the teacher's choice.

For evangelism. For example, within the history classroom:

The Christian . . . is often afraid lest the historical study of Christian culture should lead to an identification of Christianity with a culture and a social system which belongs to the dead past. But for the Christian the past can never be dead, as it often seems to the secularist . . . .<sup>15</sup>

Any teacher can relate how he or she came to be convinced of the Gospel's claim upon him or her, once the question of the Gospel's claim on people is naturally raised by the subject matter at hand. The manner in which this witnessing takes place determines whether or not the teacher is so insistent that the students feel propagandized or gently honest so that the students feel rewarded by a self-disclosure by the teacher. Christian teachers should certainly want to look for opportunities to evangelize their students without corrupting the inner integrity of their subject matter:

. . . proclaim the message and, welcome or unwelcome, insist on it. Refute falsehood, correct error, call to obedience--but do all with patience and with the intention of teaching.<sup>16</sup>

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<sup>15</sup>Ibid.

<sup>16</sup>2 Timothy 4:1c-2, Jerusalem Bible



A more direct approach, or, perhaps more honestly stated in the case of over zealous teachers, a full frontal attack on students can be made by dealing directly with the Christian lore: the Bible, Church history and doctrine, and noncanonical Christian literature. It is in this endeavor that the teacher, or institution, risks upsetting the student or the student's family. However, "none is justified, nor are his parents, in challenging the institution's right to determine its own program."<sup>17</sup>

That the Church is involved in the education business largely because it hopes to gain converts thereby is so obvious that it needs no comment. The question of import is, rather, is the Church, in education, "at the right place, at the right time" in order to achieve its objective?

For nurture. A very similar question to that just posed is whether or not Church affiliated educational institutions foster faith in Christian children with a high enough degree of success to warrant their existence. The issues involved here are nearly identical to those briefly surveyed in the preceeding subsection.

Christian children are not essentially different from non-Christian children. Consequently, Christian children are affected by evangelism much the same as their non-

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<sup>17</sup>Henry P. Van Dusen, God in Education (New York: Charles Scribner's Sons, 1951), p. 73.

Christian companions, except that they have already at least a minimal appreciation of the Christian story. For them, then, the institution hopes to increase their understanding of the Faith, not simply introduce them to it, and to increase their commitment to it, not simply to elicit a conversion.

In fact, nurturing a Christian child is often a more difficult task than converting a non-Christian child. Nevertheless, the Church's educational institutions are called to perform this function capably, picking up the pieces that other portions of the Body of Christ may have passed by or been unable to deal with adequately.

In the following chapters implementation of the Church's educational mission in a secondary school will be discussed specifically.

### Chapter III

#### IMPLEMENTING THE EDUCATIONAL MISSION

Although St. Andrew's Priory School for Girls provides elementary, intermediate, and secondary educational opportunities, this paper is concerned only with the upper, or secondary [ninth through twelfth] grades. In this chapter the subjects which shall be dealt with include: the development of an indigenous philosophy of religious education at the Priory; design of a religious education program that integrates the various activities which are essentially "religious" in their content--worship, counseling which is primarily non-academic in nature, evangelism and nurture, the interface of religious studies with historico-cultural studies, and traditional Christian education--which is in keeping with the general stance of the school; and brief discussions of some selected methods used in religious education as well as the primacy of the Bible in Christian education.

#### A PHILOSOPHY OF RELIGIOUS EDUCATION

Stating an institution's philosophy commonly is an exercise in frustration, ex post facto. In the educational genre, specifically, institutions often find themselves in possession of educational philosophies that have evolved in

the process of the institution's educational venture. It is not so much, therefore, that an institution seeks to measure up to its philosophy, but that the administrators seek to articulate a philosophy which, in fact, matches the educational stance already in existence. This is certainly the situation at the Priory.

Commonly this educational philosophy is not articulated specifically--in students' handbooks, teachers' orientation materials, administrators' manuals--or whatever philosophy is articulated is at variance with the actual practices of the institution. This also is true of the Priory.

At the Priory, until very recently, there has been no specifically stated philosophy undergirding the religious education program. The all-pervading assumption seemed to be that the Church has something to offer that the secular educational institutions cannot, by law, offer to its clientele. Beyond that, little was actually translated into concrete terms. Because there was, and is, considerable trust between the administration and the religion department, a written, specific philosophy, or in its absence, goals and objectives, was never felt to be necessary. However, the impending visit of the Visiting Committee of The Western Association of Schools and Colleges in 1974 changed all that, because the Committee demanded a specific, written school-wide statement of philosophy, as well as statements

of philosophy by each department. The first attempts at writing a statement of philosophy for the Religion Department produced little more than a rationale for the status quo. Further exploration and subsequent drafts produced the following statement:

Education, generally speaking, is an attempt to help the student come to grasp with the richness of God's creation. Religious education, specifically, is an attempt to go a step further, to attempt to get the student to look beyond the creation itself and ponder upon the Creator. This specific orientation, we would hope, would not be a function of this department only, but of all departments, for we believe that any discipline, whether it be a part of the humanities, the arts, or the sciences, can only reach its fullest potential by acknowledging the Creator as one ponders his creation.

Every course taught in this department is an attempt, in one way or another, to bear witness to (1) the original, and therefore inherent, goodness of God's creation; (2) man's corruption of creation, including himself; (3) God's answer of redemption from our self-wrought corruption, Jesus the Christ; (4) salvation from corruption which comes only by submitting to the Lordship of Jesus.<sup>1</sup>

This statement of philosophy is representative of the orientation of the Religion Department faculty at that time. Upon careful analysis one might well discover a close similarity between the statement of philosophy and the "Four Spiritual Laws" used by many evangelical Christian organizations. At any other point in time a radically different statement might have emerged, but in 1974, Honolulu's Christian community had been subjected to several mass evangelism

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<sup>1</sup>"1974 Accreditation Report of St. Andrew's Priory School for Girls" (unpublished report to The Western Association of Schools and Colleges, Honolulu, 1974), p. 1 of the Religion Department's curriculum guide.

campaigns which was reflected in the Episcopal Church and its clergy.

If the Priory's Religion Department is to restate its philosophy in the near future (the author thinks that it should), it should take into account a much larger vision of the Church's educational calling than is reflected in the current statement of philosophy. Some of the things which might be considered as components in a revised statement of philosophy are discussed in the following subsections.

#### Religious Education as Instillation of Principles

In 1924 Bishop Restarick wrote in his journal that religious education was largely a matter of instilling certain desired values in the students, in order to create a better life:

If a girl can earn a good living she is not in a hurry to marry the first man who comes along. She does not marry at fourteen or fifteen as her mother did. Boarding schools have been a wonderful help in instilling religious and moral principles, especially when girls have not gone to improper homes during vacation.<sup>2</sup>

Whereas Bishop Restarick was obviously writing at a time when the Priory was still operating as a boarding school, the essence of his statement remains true for many people: the purpose of religious education is to indoctrinate the students and thereby infuse into them good religious and moral principles. Obviously, the school can no

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<sup>2</sup>Henry Bond Restarick, Hawaii 1778-1920 from the Viewpoint of a Bishop (Honolulu: Paradise of the Pacific, 1924), p. 295.

more force religious beliefs or practices than a legislature can legislate good morals. As Roger Shinn points out:

A modesty is necessary because education cannot do everything that wistful people expect of it. No educational process can assure that persons will become Christians or that they will experience the riches of Christ. Education cannot even guarantee the far different--and more popular--goal that children will keep out of trouble and be law-abiding citizens. Freedom and sin are part of human life, and any educator who thinks that he can always manipulate students or direct their lives is dealing in pretentious nonsense. In fact, such surreptitious coercion is the direct opposite of the purpose of Christian freedom.<sup>3</sup>

The Church cannot force its values upon anyone, but it certainly does have the prerogative of exposing students in its institutions to its viewpoint on religious and moral principles. At present, this component of religious education is assumed at the Priory, but it is not directly stated in its statement of philosophy.

### Religious Education as Proselytization

As long as the Episcopal Church maintains its diocesan schools, its members will expect, rightly or wrongly, that the schools will "feed" the churches with new members. Recently the Church has seemed somewhat less interested in the proselytizing function of its schools, but this may be attributed to the fact that the schools are becoming less and less financially dependent upon the Diocese, and there-

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<sup>3</sup>Roger L. Shinn, "The Educational Mission of the Church," in Marvin J. Taylor (ed.), Introduction to Christian Education (Nashville: Abingdon Press, 1966), p. 13.

fore slightly less obliged to respond to every whim of the Church's annual conventions. In the past, it seemed as if the only time the Church was interested in having a say in the schools' policies was at the annual conventions, via the budget. It was at this time that the schools' effectiveness as proselytizers was most carefully scrutinized, but now since most of the Church's schools are financially independent, this opportunity is gone.

Even though the opportunity to scrutinize at annual conventions is largely gone, the Church still regards its schools as the well from which they can perpetually draw new members. The accountability of the schools may be diminished, but the expectations of the Church remain the same. Perhaps Bishop Restarick, a half-century ago, states the sentiment best:

On my first visit to a place on Hawaii [the island of Hawaii] I called to see a bed-ridden Hawaiian woman . . . [who] had been a pupil at St. Cross School, Lahaina, when young and she had not lost her loyalty to the Church of her baptism and confirmation. She asked me to come the next day and baptize six of her grandchildren, which I did. About the same time a Hawaiian man, who had attended Iolani [a diocesan boys' school near the Priory], said to me: "If you want to build up the Church, you must keep up the schools."<sup>4</sup>

Roger Shinn suggests that viable Christian education must consist of three components, separately identifiable, but not capable of isolation: intellectual grasp of the Christian story, interiorization of the Christian message,

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<sup>4</sup>Restarick, p. 227.



and active involvement in the Body of Christ.<sup>5</sup> The Church sees the act of proselytization as a first step toward active involvement in the Christian mission, for one must be of the Body before one can act as a part of the Body. Unfortunately, the Episcopal Church has often tended to see building up the Body as an end in and of itself, instead of as a means for further ministry.

Early in the Priory's history the school existed partly, as we have seen, in order to minister educationally to the Episcopal Church's own children. As more and more non-Christian students were enrolled, the role of the school's religious education shifted from nurture to nurture and conversion. In the past several decades conversion has received by far the greater stress because the percentage of practicing Christians in the student body has been perceived to be small. Until very recently the application for potential students included a statement to be signed by the parents to the effect that their child could be baptized and/or confirmed if she wished; the application form for potential teachers still contains a question as to whether or not the applicant will support the Christian mission, implicitly including the evangelistic efforts, of the school. In recent years there has been an active emphasis upon presenting the

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<sup>5</sup>Roger L. Shinn, "Education Is a Mystery," in John H. Westerhoff, III (ed.), A Colloquy on Christian Education (Philadelphia: United Church Press, 1972), p. 22.

the Gospel with the expressed intent of converting students to the Christian Church as a whole, not solely to the Episcopal Church. The de-emphasis of the Episcopal Church in favor of "ecumenical evangelization" has brought some criticism to the Religion Department.

The Religion Department at the Priory must squarely face the question as to whether or not it has an obligation to the Episcopal Church to proselytize on its behalf, or whether it should continue to primarily seek basic conversion to Christ and deal with the issue of denominational choice separately, if the issue is even raised at all. Although the Priory is a diocesan institution, and therefore explicitly Episcopalian, its stance in many things is actually interdenominational. There is always the danger that the school might appear as a ravenous wolf, waiting to devour someone else's sheep, since the school does provide its educational services to many Christian families from other denominations. In recent years the Priory has tried so hard to be a good neighbor in the Lord's vineyard that proselytization to the Episcopal Church has nearly come to a standstill. For example, the present statement of philosophy of the Religion Department makes no mention of any denominational bias, something which might be worth considering changing.

#### Religious Education as Evangelization

The questions raised in the preceding subsection

are not meant to call to question whether or not a Church school should be involved in evangelization, but only whether it should do so only for its own benefit. The Church is always under the obligation to use all the means it has at its disposal to proclaim the good news of Christ:

. . . each generation in the church has the responsibility of fulfilling its own witness both within and outside the community of the faithful. The "called out" and ordained ministers dare not keep silence, nor the "hearers" close their ears; those who are called to teach dare not shirk their duties, nor the students refuse to respond; and the whole church dare not fail to seek continuous confrontation with God in Christ and avail itself of the Spirit's power to increase in witnessing endeavor.<sup>6</sup>

Granting that the Church has the responsibility to "fulfill its own witness," what does this witness seek to bring about? It seeks to present

. . . Jesus Christ so that, by the power of the Holy Spirit, men shall come to put their trust in God through him, to accept him as their Savior from their guilt and the power of sin, to serve him in the fellowship of the church and to follow him in the vocations of the common life.<sup>7</sup>

As pointed out in a previous subsection, the Church cannot coerce acceptance of the Gospel. To do so is a negation of all it professes. Conversion must occur

. . . under such circumstances that the entire decision will be genuinely his. This means that he must be permitted to act in the freedom of a "permissive" at-

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<sup>6</sup> Donald G. Stewart, Christian Education and Evangelism (Philadelphia: Westminster Press, 1963), pp. 29-30.

<sup>7</sup> Ibid., p. 98.

mosphere. "Salvation" in this case depends not only on God's free gift but on the recipient's free acceptance.<sup>8</sup>

There is a fine line, however, between coercion and a convincing apology when one is dealing with high school students. It is sometimes very difficult to discern if a student's conversion rests upon Christ or upon peer pressure or perhaps upon an overly influential teacher. It is the Priory's, as well as Stewart's

. . . conviction that "decisions" made under corporate pressure in which the individual's initiative and right to independent reflection are violated are detrimental to the best interests of the individual, the church, and society.<sup>9</sup>

Because it is so very difficult to tell if the call for conversion has allowed the student adequate opportunities for refusal, considering all the pressures the student may feel, the Priory has approached evangelization very carefully.

Generally speaking, in recent years, evangelization has been entirely an intellectual pursuit, with one exception. High school students characteristically burden themselves with doses of self-imposed guilt, often over things which seem to their teachers to be rather trivial. To the student, though, the feeling of guilt is not trivial. It is in the area of dealing with guilt that the Priory's evangelical thrust, such as it is, has sometimes strayed from being an entirely intellectual endeavor. The Priory's Religion Department has taken its approach to dealing with

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<sup>8</sup>Ibid., pp. 133-134.    <sup>9</sup>Ibid., pp. 131-132.

directly from Paul Tournier:

The Bible as a whole and in spite of obscurities, offers . . . the assurance that God removes the guilt of anyone who suffers from it, and that by his serenity he arouses guilt in others so as to lead them in their turn to the same experience of repentance and grace.<sup>10</sup>

Intellectually, the point is made as forcefully as possible, that Jesus Christ is indeed a savior. However, in order not to gain conversion for the wrong reasons, an emotional salvation experience is avoided. This then raises the legitimate question by the students as to what Jesus saves them from. A universal need here is salvation from guilt, and while this involves the emotional side of one's personality, it is easily handled. Tom Skinner, in his book entitled If Christ Is the Answer, What Are the Questions, writes that there "are many Christians who simply assume that since Christ is the answer, there is no need to know what the questions are."<sup>11</sup> The student has every reason to want to know if the Lord is indeed lord, if God really does become actively involved in individuals' lives by actively meeting personal needs. Generally, at this point, for the purposes of evangelism the classroom ceases to be an effective forum, unless the individual concerned is particularly open; it is at this point that the Priory courts disaster simply be-

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<sup>10</sup>Paul Tournier, Guilt and Grace (New York: Harper & Row, 1962), p. 158.

<sup>11</sup>Tom Skinner, If Christ Is the Answer, What Are the Questions? (Grand Rapids: Zondervan, 1974), pp. 185-186.

cause it has not created a climate conducive to individual counseling for conversion. Simply because so much effort is expended in order to teach religious history, doctrine, and the literature of the Bible, the students are not prepared for the shift to the Person of Jesus that is a key ingredient of real conversion. But this shift is an absolute necessity:

Knowledge of God can be fully given only in a person, never in a doctrine, still less in a formless faith, whatever that might be . . . . There is great use in formulated doctrine, because it points us to that in which many have believed themselves to find the revelation of God. But the life of faith is not the acceptance of doctrine . . . . Faith is not the holding of correct doctrines, but personal fellowship with the living God . . . . What is offered to man's apprehension in any specific revelation is not truth concerning God but the living God Himself.<sup>12</sup>

In the present scheme of things the groundwork, the intellectual base, upon which evangelism may take place later, is laid in the religion classes. Because these classes are for credit, and required for graduation, it has been felt that overt evangelism should not take place there so as not to in any way make it appear that conversion is a requirement of religion class [even though it may sound absurd, many students fear that it may be]. Nevertheless, through the medium of religion class, the teacher, as a religious person, through his or her own integrity as a person presents a case

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<sup>12</sup>William Temple, Nature, Man and God (London: Macmillan, 1934), pp. 321-322.

for faith. As Stewart suggests, the teaching of the religion classes cannot be separated from the preaching of Chapels [in the Priory's situation]:

If it is the mature Christian, or, let us say the maturing Christian, who brings the world into crisis, upsets its complacency--its satisfaction in its secularism--outlives and outloves, outserves and outdies, men of the world, wherein does the personal involvement lie--in kerygma or didache? There is the question that must be answered: whether it is possible to bring the world into "crisis" through kerygma without didache.<sup>13</sup>

The statement of philosophy of the Religion Department concerns itself only with its academic activities, and for that reason it does not mention conversion to Christianity, but only awareness of the Christian message. Perhaps, though, in the interests of honest reporting there should be something said regarding conversion. Minimally it should at least be said that there is the hope that exposure to the Christian message might cause the student to seek personal confirmation of its truth.

### Religious Education as Nurture

In the 1970's there has been considerable attention given in the Church to community building, to teachings about the Body. Without doubt this is so because for some time the Church has expended so much effort on building up the Body through finding new members and through emphasis on internal organization, instead of upon the building up of the

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<sup>13</sup>Stewart, p. 74.

individual members of the Body following their conversions.

Tom Skinner puts the case strongly:

The church has become so institutionalized and so much of a social organization that it fails to recognize the imperative of Jesus that it be a community--and that it be a community of brothers and sisters committed to each other and committed to liberating other people. People are enslaved to many kinds of sin, but they are nevertheless enslaved. Even churches committed to some kind of radical conversion make the mistake of expecting a person to stand on his own two feet and live a successful Christian life by himself once that person says he's converted. This is totally impossible. We need people. And if we don't have people to struggle with us, through our difficulties and problems, then many of us can't survive. God made us in such a way that we're social animals, and as social animals . . . we need people.<sup>14</sup>

The Priory's Department of Religion says nothing in its statement of philosophy about nurture. It speaks only of increasing awareness of the Gospel, and perhaps, by extension, of conversion. But it does not speak at all of nurture.

One of the difficulties involved in designing a program of nurture at the Priory has been the attitude that when one becomes baptized and/or confirmed, one has "graduated," one's Christian education is complete. Part of the reason for this attitude can be traced to the deficiencies of the lecture style of teaching religion classes which implicitly tells the student that the teacher has something the student needs, not that they both share something that they both need. Therefore, when the student obtains what the

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<sup>14</sup>Skinner, p. 192.



teacher already has--membership in the Church--then the student sees no need for any other immediate progression.

What is needed are teachers who are humble enough to show their students that one's own Christian education is a life-long endeavor.

In a profound sense the Christian life is a perennial beginning. "Unless you turn and become like children, you will never enter the kingdom of heaven." (Matt. 18:3) Education into the Christian life is not a matter of attaining progressive stages of achievement. As Kierkegaard saw it, the issue is not so much that of "being a Christian" as it is that of "becoming a Christian." Because Christian possibilities are always new, because Christian life calls for continuous decision, because sinners can be priests to saints, and because sophisticated Christians can constantly learn from simple believers, Christian education is ceaseless introduction.<sup>15</sup>

Avoiding the appearance that the teacher and the student are on different levels, as Christians, is not a new problem for the Church:

This tendency to paternalism [in the early Church] resulted in a lack of sufficient attention to dialogue between the teacher and student. In such dialogue there is opportunity for mutual [underlining mine] growth as the teacher listens to and learns from his students, and as the students in turn are open to new communications from their teachers.<sup>16</sup>

If the teacher does not help the student to translate the experience of conversion to Christ into living for Christ,

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<sup>15</sup>Shinn, "The Educational Mission . . .," p. 13.

<sup>16</sup>Joseph A. Grassi, The Teacher in the Primitive Church and Today (Santa Clara: University of Santa Clara Press, 1973), p. 103.

then the student shall miss the vitality of Christianity, shall miss the very reason for its existence. Teachers of religion occasionally assume that the students automatically translate belief into modes of action, interiorization as Shinn puts it. Unfortunately, that assumption is often erroneous:

Christians who are taught the theory of honesty in the church school do not transfer the learning automatically to the home, the school, or a social setting. Relevance of Christian teaching to living situations cannot be assumed. The relation between discipleship to citizenship and general membership in society must be specifically taught.

. . . If the whole gospel for the whole man for all of life is implied in the evangelistic task, and if the church through its disciples is to be the church in all of life, what this implies must be taught explicitly.<sup>17</sup>

Nurture, then, should incorporate among its aims the enabling of all Christians, new and not-so-new, to live life in authentically Christian ways.

There is a danger to be avoided, however, in educating people to live their lives in a Christian fashion. That danger is that humans characteristically mistake adherence to codes for faith. This is a common theme of Paul's, as, for example, in the tenth chapter of Romans. This caricature of faith is deadly.

A person can affirm the approved creeds and conform to the accepted codes of the faith community and yet be far from realizing in the core of his being the ultimate meaning these creeds and codes are intended to express. That is to say, he may be educated in the letter and

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<sup>17</sup>Stewart, pp. 62-63.

form of the faith, but not in its spirit and substance.<sup>18</sup>

The goal for a nurturing religious education program would be steering an intermediate course between an interpretation of faith that overemphasizes legalism, on the one hand, and an interpretation that leaves the Christian with no direction as to how to apply his or her faith, on the other hand.

Due to the total absence of any mention of nurture in the Religion Department's statement of philosophy there is an obvious need to consider its inclusion in any revised statement.

#### DEVELOPMENT OF A RELIGIOUS EDUCATION PROGRAM

Implementation of the Religion Department's statement of philosophy takes place in two modes, the academic and the non-academic. Each mode has its positive aspects and its deficiencies. It is the constant goal of the Religion Department that these two modes complement one another.

##### The Academic Mode

As previously noted in Chapter I, the present curriculum of the Religion Department involves four semesters of a required course, Basic Christianity I & II, plus an additional semester course chosen from a list of available

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<sup>18</sup>Philip H. Phenix, "Education for Faith," in Westerhoff, p. 41.

electives. Normally, the Basic Christianity courses are taken during the ninth and tenth grade years, with the elective taken any time thereafter.

It has only been within the last decade that the courses offered by the Religion Department have had to be passed in order to get credit for them; previously a student had only to be present and accounted for to obtain academic credit. At first glance this tightening up of the requirements would seem to be a step in the right direction, but subsequent experience has shown a problem which perhaps should have been anticipated. Requiring satisfactory academic work in religion classes has created a situation wherein Christianity seems to many students to be an intellectual exercise. The students are graded upon their intellectual grasp of the Gospel and the history of the Church; interiorization of the message is strictly kept "off the record," as it should be. Implicitly, however, this approach has created its own version of Christian gnosticism.

The present basic assumption under which the Religion Department operates is that a Priory graduate should be cognizant of the Christian message and its influence upon the course of world history. The validity of this assumption as determinative for the Religion Department's curriculum will be discussed below. The question which must be faced squarely is whether or not treating religion as an academic subject is conducive to eliciting the response in the stu-

dents that the Priory desires. On the one hand it may be said that forcing the students into an exposure of the Christian message, under any auspices, cannot be bad; on the other hand, it can be said that exposure to Christianity in a way that predisposes one to a negative response is not good. The crux of the situation is contained in the query, "What is the purpose of the Priory's insistence upon exposing its students to the Christian message?" If the purpose is basically one of acquainting the students with one of the more important historical forces of the past twenty centuries, then there is nothing wrong with requiring the students to handle the subject matter competently, just as a student is expected to handle her "figures and numbers." However, if the purpose is basically one of acquainting the students with the Christian message in order to bring about their own salvation and Christian growth, then the academic process might be self-defeating.

Unfortunately this situation appears to be a "no win" one: either one loses the emphasis on learning by lifting the academic demands, or one loses the ability of the Gospel to speak for itself to individual needs by enforcing an academic approach. As a Christian evangelist first, and an educator second, this author would prefer that the Priory drop its academic requirements in religion and return to non-graded classes solely for the sake of exposure.

### The Non-Academic Mode

At the Priory the non-academic mode of presenting the Gospel occurs in many ways, but two are of primary importance: required Chapel attendance and personal counseling with the students. Each of these will be discussed below.

Chapel. Required Chapel attendance is a Priory tradition of long standing. As recently as ten years ago the entire student body assembled for Chapel daily; currently each student is required to attend two Chapels each week with her grade (grades 1-6, 7-8, 9-10, 11-12). Infrequently, usually on major feast days, the intermediate and upper schools (grades 7-12) may join for worship, and on Ascension Day, the anniversary of the founding of the Priory, the entire school worships together.

Although the Chapels are entirely outside the academic mode, there is a conscious attempt in Chapel to re-enforce what the students have encountered in the classroom. The Religion Department concurs with Edward A. Powers, that the

. . . liturgy depends strongly on scripture and tradition. As the congregation celebrates its life corporately, it re-enacts or re-presents the great events and meanings of its heritage. The church year itself has this dramatic quality. Thus, Christian teaching should focus in significant part upon liturgical experience and material. Persons learn a great deal both by imitation and by reflection upon experience. Both modes have important links with liturgy.<sup>19</sup>

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<sup>19</sup>Edward A. Powers, "On Keeping One's Balance," in

And with Roger Shinn, that if

. . . people need education in order to worship, it is equally true that worship educates. Worship needs no purpose extraneous to itself; and to regard it as a means to anything else, even something as good as education, is to be irreverent. But though worship is not designed for the purpose of education, it has the consequence of education. A person can hardly learn what reverence is except by participating in acts of reverence. Traditionally the worship of the church has taught people Christian traditions and ideas, and it has communicated Christian attitudes and awareness.<sup>20</sup>

It needs to be said, however, that worship, in the context that Powers and Shinn speak of it, is the activity of a community of faith. A diocesan school for girls may not necessarily be a faith-full community; the Priory certainly is not. To the extent that the Priory is not a faith community, required Chapel may be coercive. To the extent that Chapel is coercive, it may prohibit some girls from hearing the very message it intends to convey. Chapel, therefore, has great potential both for good and for ill, depending primarily upon the individual student's predisposition.

It is the hope of the Religion Department that Chapel will enable the school to present the Gospel in a way which is not possible in the classroom, and that students who may be indifferent in the classroom may be more accepting of and open to the message of the Gospel as it is presented in Chap-

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Westerhoff, p. 58.

<sup>20</sup>Roger L. Shinn, "The Educational Mission . . .," p. 15.

el. Partly, this hope is based upon the fact that different people respond to different teaching techniques, and that Chapel may therefore facilitate some of this learning:

. . . formal worship is of prime importance and liturgical education is indispensable. The symbols of worship have a potency that transcends intellectual formulations, and nothing can take the place of corporate repentance, aspiration and praise.<sup>21</sup>

However, the experience of the Priory has been that many, if not most, students are unwilling to consistently go to Chapel with an open mind. Much of the student apathy that attends Chapel can be attributed to the fact that "going to church" simply is not normal in these girls' families, and therefore it is, from their point of view, largely irrelevant. The occasional Chapel presentation that breaks through the apathy is not normative, yet the clergy involved tend to feel that occasional successes are worth the generally negative attitude that students have toward Chapel. This attitude, on the part of the clergy, is reminiscent of the "it's worth it all if I can save just one soul" statement that one hears from some clergymen. That pious statement veils a shallow theology of ministry, if it allows us to excuse shoddy workmanship.

The usual Chapel at the Priory lasts twenty minutes,

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<sup>21</sup>"The Local Church Program," in International Council of Religious Education, The Study of Christian Education, Part III (Chicago, 1947), p. 9. See also Jacques Maritain, The Education of Man (Notre Dame: University of Notre Dame Press, 1962), p. 142.



during which time two hymns are sung, there is a short homily, a psalm or canticle is said, and several prayers are prayed. The period of worship is designed to be concise and straightforward, with no frills. It is basically an auditory experience, devoid of any of the pageantry and symbolism that is normally associated with the Episcopal Church.

By contrast, the occasional eucharists are done with as much flair as possible. It is in these services, rich with symbolism, that the kind of education that Powers and Shinn speak of has an opportunity to manifest itself. Unfortunately, because these services are infrequent, the students, due to a basic lack of familiarity, do not participate as fully as they might otherwise.

Due to the attitude of the students toward the bi-weekly short Chapels, and the increased potential which is inherent in the eucharist (both as worship and as education), the Priory should consider revision of its present Chapel policies. The author believes that fewer Chapels, but Chapels which would be more representative of the richness of the Church's liturgical heritage, would further the realization of the basic aims of the Religion Department.

Counseling. Within the scope of this paper, counseling will be dealt with only as it complements religious education. In this context, counseling provides one of the most pregnant opportunities for bringing an individual student into

a meaningful encounter with the Gospel message. The methods are not important in themselves, but the authentically religious approach to life's problems by the counselor can do much to cause the student to seriously consider the claims which the Gospel makes and which others make on its behalf.

Counseling methods are, among other things, intelligent means for communicating a spirit. . . . Religious counseling in all its methods should communicate to the counselee the assurance that the counselor is concerned about the problem and intends to work with the counselee toward its solution under God. [underlining mine] <sup>22</sup>

It is in a situation where a student is in some sort of trouble, and where the counselor relies upon spiritual resources in the solution, that many students realize for the first time that Christianity really does have answers to life's problems.

Some of this impact upon the student occurs because the counselor, who at the Priory is also likely to be a teacher of religion, becomes a model of Christian living, a living example of its desirability. There is nothing new in this at all; indeed, as Joseph Grassi puts it, Jesus' disciples must have encountered the same eye-opening situation, and have been eye-openers for others themselves.

The teaching summaries in Mark [8:31-10:52] demonstrate

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<sup>22</sup>William E. Hulme, "Counseling and Religious Education," in Taylor, p. 170.

the very practical orientation of the Christian teacher who would be pointing out a new way of life to his converts. The repeated admonitions to follow after Jesus show that they proposed a living model for this. This would be a model that would no doubt be reflected in the lives of the teachers themselves.<sup>23</sup>

In the personal encounter which counseling enables, the student may, for the first time, see that religion can be much more than mere legalism. The student may discover it to be much more rewarding than pure legalism ever could be. In seeking God's will in a situation, a whole new approach to life may open up. The difference could be as great as that between "morality" and "religion" as discussed by William James:

Morality pure and simple accepts the law of the whole which it finds reigning, so far as to acknowledge and obey it, but it may obey it with the heaviest and coldest heart, and never cease to feel it as a yoke. But for religion, in its strong and fully developed manifestations, the service of the highest is never felt as a yoke. Dull submission is left far behind, and a mood of welcome . . . has taken its place.<sup>24</sup>

Everything that occurs in the process of religious education, regardless of whether it occurs in the academic or the non-academic mode, should work towards this end: that "service of the highest" be welcomed as the most normal and natural expression of human life.

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<sup>23</sup>Grassi, p.67.

<sup>24</sup>William James, The Varieties of Religious Experience (London: Collins, 1960), p. 58.

## PRIMACY OF THE BIBLE

An often heard complaint about the training of the clergy is that seminaries spend too much time teaching about the Bible, and not enough time teaching the Bible itself. To the extent that that is a fair criticism, it can also be directed at most religious education curriculums regardless of the academic level for which they are designed.

In recent years, however, there has been a renewed interest in the Bible, not simply as inspired literature, but as God's revelation of himself and his desires for his people. This renewal of interest is testified to by the popularity of Bible study programs such as the Navigators and the Bible Study Fellowship, as well as by the increased sales of "popular" Christian literature. Obviously, the renewed interest in Bible reading and studying is a healthy thing.

Within the scope of religious education at the Priory, the Bible did not receive, until recently, the primacy that it deserves. As much attention was paid to traditions and history as to the Bible literature. Very recently, the tables have been almost completely reversed and the traditions and history of the Church have been nearly ignored in the effort to return to the Bible. No one really believes that it should be an "either/or" situation, but there is not enough class time given to religious

education to do a good job of teaching in all areas. Consequently, priorities do have to be set.

Naively, one may say that by putting primacy upon teaching the Bible itself, instead of teaching about it, that one eliminates the problems and biases of interpretation. That is, however, overly simplistic, because every

. . . curriculum is an interpretation of the Bible. Since not all of the Bible can be used in any curriculum, the process of selecting passages for use is itself an interpretation of Scripture. More important, however, is the way the passages are interpreted. Some curriculum includes in its purpose the use of the historical-critical method . . . <sup>25</sup>

and other methods involve their own biases.

The Bible must be integral with the whole concept of religious education, for it is there that God's self-revelation throughout history is most easily encountered. It should not be displaced by secondary sources, but itself should be read. As Stewart says, "the Scriptures as the revelation of God's unfolding purpose in history are necessary for the understanding of the gospel itself."<sup>26</sup>

But that is not all. The testimony of history is that the Bible is more than a textbook to be studied. Its benefits are more pervasive than that. As Alan T. Dale, noted English Bible translator and paraphraser puts it:

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<sup>25</sup>C. Ellis Nelson, "The Curriculum of Christian Education," in Taylor, p. 160.

<sup>26</sup>Stewart, p. 54.

It [the Bible] should be read, not because it is interesting or important history, but because it is a book which enables a reader to learn how to think and live religiously in the world in which he is now living.<sup>27</sup>

Much of teaching's effectiveness is gained through the use of examples, or models. This is certainly true of the Bible. Moreover, we see in the Bible that we are encouraged to pattern ourselves after certain models, even as Jesus did.

There is a saying of Jesus in the fourth gospel that probably belongs to the primitive core of Jesus's words:

Amen, amen I say to you,  
The Son can do nothing of himself  
But only what he sees the Father doing.  
For whatever he does,  
This the Son does in a like manner--  
For the Father loves the Son,  
And shows him all that he does. (5:19-21)

This saying has its root in an ancient proverb used by craftsmen. . . . In primitive times, a young man learned his future trade or profession from his father . . . . The picture then is that of a loving father anxious to show his son all the secrets of the trade. And on the other side, there is a young son carefully watching and imitating his father so he can make a faithful copy of his work. . . .

It may have been in this context that Jesus reflected deeply on the craftsman's proverb, "The son does nothing except what he sees his father doing." If this was true of earthly fathers and sons, should it not be true of God the heavenly Father also? Should not a true son of God be one who watches [and reads about?] and imitates God the Father, and copies all that he does? Here then would be the secret of a true son of God.<sup>28</sup>

While it is true that we must read and study the Bible in

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<sup>27</sup>Alan T. Dale, The Bible in the Classroom (New York: Morehouse-Barlow, 1972), p. 14.

<sup>28</sup>Grassi, pp. 26-27.

order to imitate the models therein, Jesus included, not all readers will be so inspired.

Although the Bible must be encountered firsthand in order to appreciate it, not all who encounter it firsthand will do so. It is still first and foremost the peculiar literature of a community of faith. For that reason some believe that it is non-productive, or worse, even counter-productive to compel students to delve into it very deeply, for

contact with the Holy Scripture must be at the same time so full of reverence and so deeply personal that it is not advisable to make the teaching of which I am speaking [exegesis for personal nurture] part of the compulsory matters of the curriculum. It would be much better to have this teaching given, as an elective matter, to students really eager to get it . . . .<sup>29</sup>

Even when a scholar such as Maritain urges care in use of the Bible, its potency is testified to. If religious education is going to tap the power of Scripture fully, then religious educators cannot afford to lightly substitute secondary source materials for the Bible itself.

One of the greatest obstacles to presenting the Bible firsthand successfully is that to many it is seemingly dated material. If this obstacle is overcome, then learning is greatly facilitated. A valuable technique in this regard is the use of biblical "simulation games," for

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<sup>29</sup>Jacques Maritain, The Education of Man (Notre Dame: University of Notre Dame Press, 1962), p. 141.

. . . simulation is intended to produce particular feelings. The reason for producing such feelings is to supply a concrete experience out of which the teacher and students can enter into discussion and reflection upon the deeper issues related to the experience . . . .<sup>30</sup>

However,

. . . simulation has several limitations. First, a simulation game will never be as effective as a real life experience. . . . Second, simulation is only one method . . . [and] should be used selectively, not exclusively. Third, . . . simulation is only one part of a [total] learning experience.<sup>31</sup>

The point that Reichert makes is that simulation games will help the religious educator to help the learners see that the biblical experiences are very often ours too. That is the whole point of the games: to lead the "players" from a contrived experience into a real one.

Religious education can do no better than to fulfill a very similar task: to lead the student into a real experience of the Gospel.

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<sup>30</sup>Richard Reichert, Simulation Games for Religious Education (Winona, WI: St. Mary's College Press, 1975), p. 1.

<sup>31</sup>Ibid., pp. 2-3.



## Chapter IV

### SUMMARY

"Presenting the Gospel of Jesus Christ to the Students of a Religiously Pluralistic Secondary School" is a study of the way in which religious education is done at St. Andrew's Priory School for Girls, an Episcopal diocesan school, in Honolulu, Hawaii. Further, it is an analysis of some of the considerations which will be important in any revision of the religious education program now in effect at the Priory.

The Priory is a unique school with a history that is unparalleled in Hawaii, and probably anywhere else in the United States. Founded in 1867 under the auspices of Queen Emma, the dowager queen of Hawaii Nei, and Mother Sellon of the Society of the Most Holy Trinity, of Devonshire, England, the school has always sought to serve the common people while being true to its royal heritage.

The Priory's history can conveniently be broken into three periods: the years when the Priory was staffed and administered by the Sisters of the Most Holy Trinity; the years when the Priory was staffed and administered by the Sisters of the Community of the Transfiguration, an American society that assumed oversight of the Priory when the Church of England relinquished the care of the Islands

to the Protestant Episcopal Church in the United States of America in 1891; and the years, beginning in 1969, during which the Priory has been headed by a headmaster who is also a priest of the Church.

Currently the Priory is waivering between continuing religious education such as it has been done in the past or trying some new approaches. This paper is, in great measure, an attempt to raise some preliminary questions, based largely upon the Priory's history, which may enable the Religion Department to plan creatively for the future.

Part of the difficulty involved in assessing the impact of religious education is deciding what constitutes "religious" education as opposed to "general" education, or to say it differently, to separate "sacred" education from "secular" education. In order to understand the relationship between the sacred and the secular, vis-a-vis education, three models have been discussed: the attitudes of Tertullian, Augustine, and Thomas Aquinas. Thomism, with its integration of reason and revelation, including intuition, to form a unified view of the cosmos, seems to present the most appropriate educational stance. The Thomistic view of education is that all education is sacred, inasmuch as it all, potentially, brings one into a clearer understanding of God and his creation. Caution needs to be exercised here, though, for Thomism does not imply that

explicit religious education is not needed, and should not be done well; it only suggests that this specific educational concern is part of an all encompassing whole.

Religious education does much more than simply acquaint one with the religious lore. Religious education imparts a historical and cultural perspective; religious education evangelizes and nurtures. To overlook these dimensions of religious education predestines a confused approach to incorporating religious education into the larger educational process.

Although the Priory labels itself "a Christian school," the goals and objectives of the school as stated in its report to the Western Association of Schools and Colleges only treat the religious aspects of education peripherally. The present curriculum of the school includes some required religion classes, as well as compulsory attendance at Chapel services, but the emphasis is minimal when compared with other subject matter.

The Priory's Religion Department presently operates under a statement of philosophy which is derived from the "Four Spiritual Laws" used by Campus Crusade and similar evangelistic organizations. This statement of philosophy is not representative of the philosophy of the school as a whole, neither is it representative of the present members of the Religion Department. The statement is very narrow and takes no notice of the many forms religious education

can take nor of the many reasons it is done.

At the Priory religious education fulfills the following functions, all of which are not mentioned in the statement of philosophy: instillation of religious and moral principles, proselytization, evangelization, and nurture. Future revisions of the statement of philosophy under which the Religion Department operates should take into consideration these legitimate functions of religious education.

Religious education at the Priory currently occurs in both academic and non-academic modes. The academic mode of religious education involves religion classes. There appears to be a conflict inherent in requiring students to study religion for credit and grade, rather than for its own worth; but, relieving the academic requirements would certainly cause some students to not take their religion classes seriously. Either option creates its own difficulties.

The non-academic mode of religious education includes such activities as Chapel, and various forms of counseling. The requirement of attendance at Chapel creates the same dilemma mentioned with regards to graded religion classes, but at least the practice of religion and its symbolism in worship can be attractive to those who find religion classes non-productive. Perhaps the most fertile ground for conveying the underlying validities of religion

occurs in the context of personal counseling, where the Christian can convey to the counselee the benefits of trusting God with one's life.

At the Priory there has recently been renewed emphasis upon Bible literacy. This emphasis is the result of the Religion Department's realization of how little Priory students knew about the Bible, and a growing awareness that Bible literacy is necessary to a true comprehension of the Christian faith. The emphasis upon Bible literacy has meant that too little time has been spent on such subjects as ethics, Church history, doctrine, and personal spiritual growth. There needs to be a balance struck between "knowing" the Bible and "living" the Bible.

The Priory, because of its unique history and its current situation, is in a position to be of great service to its students because it can proclaim to them the Good News of Jesus Christ. Whether or not it does so effectively now and in the future is its own choice. The Religion Department, and ultimately the administration of the school, must decide what directions to pursue in order to "make all things new." Hopefully, "Presenting the Gospel of Jesus Christ to the Students of a Religiously Pluralistic Secondary School" will help those responsible for assessing the role of religious education at the Priory to make such decisions as will best serve the Lord and his children.

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